The Phœnix of theſe late times:

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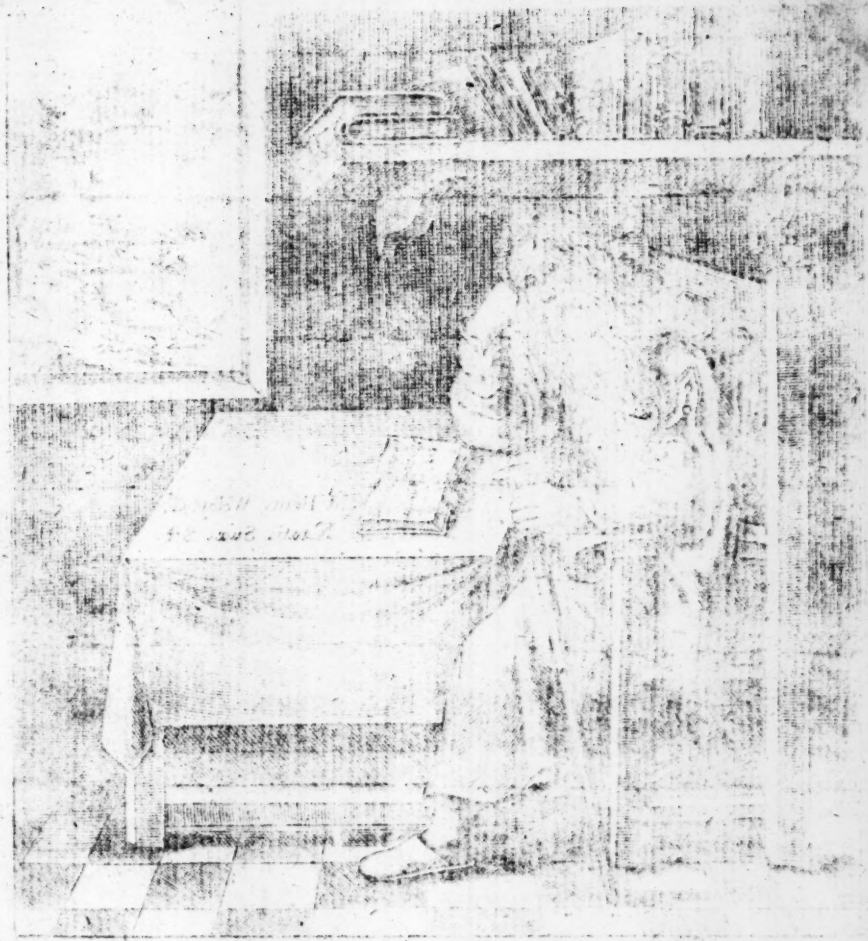
Or the life of Mr. Henry Welby, *Eſq;. who lived at his houſe in Grub-ſtreet forty foure yeares, and in* that ſpace, was never ſeene by any. Aged 84.

Shewing the firſt occaſion, and the reaſons thereof.

Whoſe Portracture, you may behold, as it was taken at his death.

With Epitaphs and Elegies of the late deceaſed Gentleman, who lyeth buried in S. Giles *Church neere Criple gate, London.*

LONDON:
Printed by *N. Okes*, and are to be ſold by *Richard Clotterbuck* at his ſhop in little Brittaine, at the ſigne of the golden ball. 1637.



Epitaph: Arabia yeilds a Phenix, and but one.
Obijt Die 29 England, This Phenix, and besydes him none.
Octobris To solitary Desarts boath retyer,
1636. Not mindinge, what the World doth most admire.
His Face, though it was much desyr'd by many
In forty foure yeares was not seene by any.
She, in spyrall flames, in fervent zeale he dyes
And Boath in Tyme, new Phenixes shall ryse. WM. sculpt:

The Deſcription of this Gentleman.

THis Gentleman, Maſter HENRY WELBY, was forty yeares of age before hee tooke this ſolitary life, being eighty foure yeares old when hee dyed: thoſe that knew him, and were converſant with him in his former time, do report, that he was of a middle ſta-

A ture,

ture, a browne complexion, and of a pleaſant & chearefull countenance: his haire (by reaſon no Barber came neare him for the ſpace of ſo many yeares) was much over-growne; ſo that he at his death appeared rather like an Hermite of the Wilderneſſe, than the inhabitant of a City: His habite was plaine, and without ornament; of a ſad colourd cloth, onely to defend him from the cold, in which there could bee nothing found, either to expreſſe the leaſt imagination of pride, or vaine-glory. The expence of his time was ſtudy, the uſe he made of it, meditation: thoſe houres he retired from reading, he ſpent in prayer: He bought all bookes whatſoever,

ver, which came forth, onely making uſe of the beſt : ſuch as broached controverſie, he laid by, as aiming at the peace of his owne Conſcience: What ſhould I ſay? hee dyed living, that hee might live dying; his life was a perpetuall death, that his death might bring him to an eternall life; who accounted himſelfe no better than a Glow-worme here on Earth, that hee might hereafter ſhine a moſt glorious Saint in heaven.

Vpon the Life and Death of Master *Henry Welby.*

IF miracles and wonders with each Nation,
Doe ſtrike the People there with admiration?
If it be ſo with them, tell me I pray,
Why wee ſhould not admire as well as they?
Wee have of late ſeene miracles in Nature,
Both for old age, ſome ſmall, ſome great in ſtature;
I thinke wee gap't and ſtar'd enough at thoſe,
In which we did our folly much diſcloſe:
And ſeeing wee have don't ſo well before,
Faith let us wonder now a little more;
For we that were ſo perfect at it then,
Doe know the better how to do't agen:
And furthermore, 'tis ſuch a ſtrange thing, that
You cannot blame a Man to wonder at:
Read, and beleeve it, for indeed 'tis true,
This Picture here preſented to your view,

Doth

Doth repreſent the ſubject of my verſe,
The manner of his life I will rehearſe.
Firſt, having ſpent abroad full forty yeares,
Some for his pleaſure, mixt with cares and feares:
Examining himſelfe, he then retyr'd,
And ſpent the remnant that were unexpir'd
In burning flames of zealous contemplation,
All for Gods glory, and his owne ſalvation.
He bought all ſorts of bookes, what ere came forth,
Onely made uſe of them of greateſt worth:
If any thing amiſſe therein he eſpyed,
He would be ſure to lay that booke aſide.
God had increas'd his Basket, and his ſtore,
And he thereof gave freely to the poore:
There was to him no greater recreation,
Than faſting, praying, reading, meditation:
He cloſely kept himſelfe from all mens ſight,
On all occaſions he his minde would write.
His life he led, for forty yeares and more,
Beſides the forty ſpoken of before;
Full foure and forty yeares; 'twas juſt ſo many,
And in that time was never ſeene by any.
His haire was growne, as it is figured here,
That he much like a Hermite did appeare.
Though he be dead and gone, yet let his name
For ever live, with never dying fame.

J. B.

Vpon the Life and Death of Maſter *Henry Welby.*

VVHat age is this we live in, that does ſee,
And produce wonders above Antiquity?
Some Nature taxe, as if our life and growth
Were unto former times inferior both.
Yet we ſaw one of late, that when he ſtood,
He look't as he were borne before the Flood.
A ſecond, numbring dayes, as they ſhould have
No end, or did defie Death, and the Grave.
A third, as if that Nature would amend,
And contract what ſhe did before extend,

Is

Is like a Pigmy in his height decreas'd,
Who now will ſay that Miracles are ceas'd?
Looke farther in Mens maners, you will finde
As great a diſproportion in the minde:
We have a Welby, *can himſelfe immure*
Within his Chamber, and there live ſecure
Forty odd yeares, and rather more, than leſſe,
Than Iſrael *once did in the Wilderneſſe.*
He eate no Manna, *nor no fare ſo good,*
And yet he never murmur'd at his food.
Fleſh he abhorr'd, and wine; he drank ſmal beere,
Cowes Milke and water-gruell was his cheere:
It was not avarice, nor hope of gaine,
Nor love towards his heire, made him abſtaine:
He was no Sectary, no Anchorite,
Nor yet of that engagement, to invite
To ſuch a ſtrictneſſe, vaine applauſe to winne;
Nor was it any pennance for his ſin:
But once upon diſtaſte, he took an Oath,
And ſince all mens ſociety did loath,
Which made him live inclos'd thus; yet his purſe
VVas open, and the poore far'd ne're the worſe.
He read all Bookes, and for his recreation,
He uſed frequent Prayer, and Contemplation.

O who can ſound the thoughts that doe ariſe
From minds ſo rap't, and fill'd with extaſies?
Thus Welby *liv'd according to his vow:*
VVhoſe Life to us was but a Death, and now,
That he his wonted ſolitute may have,
He is retir'd to a more ſilent Grave.

Shackerly Marmion.

¶ The

The Phœnix of these late times:

Or the life of M. *Henry Welby* Gentleman, who lived at his house in *Grub-street forty foure yeares, and* was never seene by any, aged eighty foure.

I AM to present you with one of that rare temperance and abstinence, that the times past, those present, or those to come, neither have already, can now, or but with great difficulty, may hereafter yeeld a more rare president. It is said of *Fredericke* the third Emperor, that when the Physitians told him, that his Empresse *Augusta Leonora* (being then barren) if she would drinke Wine, (from which shee had abstained from her youth) in these cold parts of

Germany, ſhe might eaſily have iſſue: The Emperor after ſome pauſe aſſented thereunto, but ſaid withall: *Malim uxorem ſterilem, quam vinoſam, I had rather have a wife ſubiect to ſterility, than vinoſity*: which being told unto to her, ſhe made anſwer, True it is, that I am bound in al things to obey the will of my Lord and husband the Emperor; but if on one ſide he would ſet Wine and Life, and on the other my Deniall and Death: I wiſh rather to die, than to drinke it.

Of abſtinence there be foure kindes: Natural, Miraculous, Violent, and Voluntary: we call that naturall, when either by nature we abhorre certaine meats, though we be then in good and perfect health, betwixt which and us, there is an antipathy, or elſe, when by ſome diſtaſte or diſeaſe in the ſtomacke, wee loath ſuch things, as our eyes can ſcarce endure to looke upon, much leſſe our palets to taſte, and that is the firſt ſort of abſtinence: the ſecond are ſuch ſupernaturall

naturall fasts, which we reade of the Saints of God, *Moses*, and *Elias*, and of Christ himselfe in the wildernesse; all which were for the space of forty dayes together; and these are rather for our admiration, than our imitation. The third, is violent, or compeld, when we fast because we have not wherewith to eat, as it hapneth in famine & scarcity. The fourth, and last is voluntary, which wee undergoe by our owne counsaile and reason, and that is branched into divers sorts, as Physicall, Politicall, Religious, superstitious, &c. which are largely disputed of by the learned.

Fasting, saith one of the Fathers, purgeth the minde, enlightneth the sences, subiects the flesh to the spirit, maketh the heart contrite and humble, disperseth the clouds of concupiscence, extinguishes the flames of lust, and strengthneth chastity, keeping it within the secure bounds of sincerity and purity; it loveth not verbosity, it hateth superfluity, it despiseth

inſolency, it commends humility, and informeth a mans ſelfe of of his owne infirmity : Faſt and Almes are the two godly aſsiſtants unto prayer, and as Saint *Gregory* ſaith in his Homilies, ſuch an abſtinence God himſelfe approveth, when that which thou takeſt from thy ſelf, thou diſtributeſt to another, and when thy owne fleſh is puniſhed, the hungry ſtomacke of thy needy neighbour is by thee repleniſhed. He that will faſt as he ought to doe, ſaith a learned *Father*, muſt be in prayer frequent, in iudging iuſt, in friendſhip faithfull, in iniuries patient, in contentions temperate, from filthy ſpeaking an aliene, to evill deeds averſe, in banquets continent, in charity ſimple, amongſt the crafty cautelous, amongſt the ſad ſorrowfull, amongſt the evill ſpeakers ſilent, amongſt the humble equall, againſt the proud and contumacious daring, in ſuſpicions ſparing; for true abſtinence is not to forbeare meate, and to follow vanity, but it is rather to ſeparate thy

ſelfe from ſinne and iniquity: Doſt thou forbeare fleſh, and yet wilt not make it ſcrupulous to feede upon thy brother? abſtaineſt thou from wine, yet cannot refraine thy ſelfe from doing thy neighbor iniury? wilt thou taſte no foode untill the evening, and ſpend the whole day in oppreſsing the fatherleſſe and needy? it little profiteth thee to ſtarve thy body by keeping it from neceſſary viands, if in the meane time thou ſurfeit thy ſoule with ſuperfluity of vices.

Concerning the ſtrange and ſtrict retyred & cloyſtered life which this Gentleman lived; it cannot be ſaid of him, as it was ſpoke of thoſe, who tooke upon them a Monaſtick life ofold, to be in the cloiſter with their bodies, & in the ſtreets in their minde; now within, anon abroad; to ſing one thing, to thinke another; to have a *Pſalme* in their tongues, but not the ſence in their heads; to be in heart deſperate, in habit diſſolute, to have wandring eies, & wavering thoughts, the ſhape of one

religious, the substance of one that is irregular, and if he have but the *Cucullus*, (which the old Proverbe saith, *non facit monachum*) the Hood which maketh not the Monk; all is safe, all is well, he apprehends no other hope, hee aimeth at no other happinesse.

If thou takest upon thee a retired life, what makest thou in the multitude? If thou dost professe silence, why pratest thou abroad amongst the people? If thou onely professest fast and reates, why dost thou at any time gurmundize or laugh? Of a retyred man, his simplicity is his Philosophy: but thou wilt say, that thy ambition is to teach and instruct others; thou oughtest rather to weepe for them, than to wrangle with them: but if thou dost covet to be a teacher, know thou what thou hast to doe; let the vilenesse of thy habite, the sincerity of thy countenance, the innocency of thy life, and the sanctity of thy conversation be their example and president, and that is thy best

best Doctrine and Instruction.

These bee the words of an Ancient and Reverent Father : These our garments (which I weeping speake) ought onely to be the Emblemes of Humility, are worne by the separated men of these dayes in all pride and ostentation ; nay, our owne Climes can scarcely afford us wherewith to apparrell our selves. For the Monke and the Martiall man from the same peece of cloth buyeth his Hood and his habite: But Sobriety and Solitude, with voluntary poverty, are the true Ensignes of all monastick retirement: when those amongst us, which would pretend themselves to be recluses, beare their eyes, which ought to be dejected upon the earth, to look still upon the world from whence they came, advance them up towards the Heavens, to looke upon that sublimity to which they can never attaine: when their feete, that should onely be confined to the Cloyster, tyre themselves in needlesse Iourneys, both in Court, City, and Countrey: when those

thoſe Tongues that are vowed unto Taciturnity and ſilence, are heard in all private and publicke counſells: and when thoſe hands which are ſoly appropriated to ſupply their owne neceſſities, are imployed to ſnatch away the patrimony of others.

But I come to a third thing moſt remarkable in this noble Gentleman, namely his Temperance, which I have read to be thus defined: A moderation of the deſires, obedient to Reaſon; an affection binding and cohibiting the appetite; a mediocrity reſtrayning the luſts and deſires of all carnall affections; a vertue which governeth all the motions of the minde and body, ſo farre, that they comply and agree with the order of perſons, places, and times: The parts thereof are gentleneſſe, liberality, gravity, ſadneſſe, ſeverity, ſhamefaſtneſſe, urbanity, friendſhip, benevolence, or good-will, concord, love, peace, continence, clemency, charity, meekeneſſe, chaſtity, and honeſty, moderation, taciturnity, frugality, parſimony,

mony, goodneſſe, purity, and innocence. Shee is likewiſe that light which excelleth the darkneſſe and obſcurity of paſſions; ſhe is of all vertues that are the moſt wholeſome; for as well publickly as privately ſhe doth perſwade humane ſociety, ſhee exalteth the Soule, (wretchedly throwne downe in vice) and reſtoreth her to her priſtine place. Shee is moreover a mutuall conſent of the Soule, cauſing all diſorder and irregularity to take Reaſon for a rule, and diſcretion for a direction. Whoſoever is neither puffed up with praiſe, nor afflicted with adverſity, nor moved by ſlanders, nor corrupted by gifts, is fortunately temperate; for there is nothing in the world better than Moderation, for by it the aſſaults of the fleſh are ſubdued, and the fruits of a good life are retained: it is rich in loſſes, confident in perills, prudent in aſſaults, and happy in it ſelfe.

It is the property of *Juſtice* not to violate the right of any man, and it is the

Appendix of Temperance to offend no man. He cannot praise *Temperance*, who proposeth his chiefe felicity in *Voluptuousnesse* and *pleasure*, because it is the grand enemy to riot and excesse. *Solon* telleth us, that it plucketh a man from all grosse affections, and carnall appetites, and letteth him not exceede either in foolish reioycing, nor ungodly sorrowing; for the pride of the flesh is to be curbed, and restrained with the sharpe Bit of *Abstinence*: As no man can be temperate, unlesse withall he be prudent: so no man can be held to be truely valiant, unlesse withall he be temperate. Nay more, *Justice* cannot subsist without it, because it is the chiefe point of a iust man to keepe his soule free from all perturbation: I conclude with that of *Plotinus*, *Temperance is the Mother of all duty and honesty.*

These three vertues we have strived to illustrate vnto your view, but how all these accidents meete in one subiect, is the Argument now in hand. *Abstinence* is a

vertue,

vertue, found in one man, but ſcarcely in another; ſolitude and retyrednesse of life in few, not in many; and *Temperance* and *Continence* may be imbraced by ſome, not by all; yet all theſe eminent lines meete in this one Center, as the circumſtances following ſhall make apparently manifeſt.

This noble and vertuous Gentleman, Mr. *Henry Walby*, borne in *Lincolne-ſhire*, was the eldeſt ſonne of his Father, and the inheritor of a faire revenue, amounting to a thouſand pounds by the yeere, and upward; firſt matriculated in the Vniverſity, and after made a Student in one of the Innes of Court, where being accommodated with all the parts of a Gentleman, hee after retyred himſelfe into the Countrey, and matched nobly unto his good liking: but thinking with himſelfe that the world could not poſſibly be contained within this Iſland, and that *England* was but the leaſt peece and member of the whole body of the Vniverſe, hee,

(as many, or the most of our young gentlemen doe) had a great minde to travell, as well to profit him in experience, as benefit himselfe in language, and to that purpose spent some few yeares in the *Low Countryes*, *Germany*, *France*, and *Italy*, making the best use of his time, and not like some phantasticke heads, learne onely to drinke with the Dutch-men, complement with the French-men, some aiming onely to fetch *Venus* from *Venice*, others studying to steale *Machiavel* out of *Florence*, and generally bringing home fashions rather than faith, and many more vices rather than vertues.

Others also by the change of their aire have tooke their advantage to change their religion, which is quite averse to the old Proverbe, *Cœlum non animum mutant qui trans mare currunt*, such as crosse the seas, and travell from one Province unto another, though they receive new aire, yet keepe their old

minds

mindes: yet this was verified in him, who well knew no errour to bee ſo dangerous, as that which is committed in Religion, becauſe therein, and in the conſtant profeſsion thereof, ſubſiſteth our perpetuall happineſſe, and ever-during felicity, for truth is the medicine to a troubled ſpirit; but if erroniouſly taught, it turneth into mortiferous poyſon.

The ancient Fathers have given their eſpeciall markes, by which, the true religion may be knowne. Firſt, that it ſerveth the true and onely God. Secondly, that it ſerveth him according to his word. And thirdly, that it reconcileth that man unto him, which unfeignedly followeth it: it is like an even ſquare or ballance, the rule and Canon by which wee are to direct our lives, and the very touch-ſtone which diſcerneth truth from falſhood; moreover, as vices border upon vertues, ſo ſuperſtition reflecteth upon religion,

which Religion doth linke and unite us to ſerve one God with willingneſſe and unanimity; it is the guide and conduct of all other vertues, and they who doe not exerciſe themſelves therein, thereby to reſiſt and oppoſe all falſe and erronious opinions, are but like thoſe fooliſh and unexpert ſouldiers, who goe to warre without weapons: now if all men (as this Gentleman) would but ſtudy the truth, and ſtrive to perſevere therein, the voluptuous man would therein ſeeke his pleaſure, the gormundizer his ſurfeit, the proud man his oſtent, the avaritious man his wealth, the ambitious man his glory; for it is the onely mediocrity that can fill the vacuum, and emptineſſe of the heart, and ſate and ſatisfie the deſire; it ſerveth alſo for a skilfull Pilot to direct us the way to heaven: when as the contrary, is that blinde guide, which leadeth us the broad and ſpacious paſſage to hell: Briefly, thoſe men may be truely tearmed religious, who refuſing the vaine

vaine and tranſitory pleaſures of the world, wholly ſet their thoughts and mindes on divine contemplations : and ſo much for his religion.

Now courage and courteſie are the two principal decorements that adorne a gentleman, in neither of which he was any way deficient : For the firſt, as he was ever farre from giving any diſtaſte, ſo hee was never knowne to take any affront; for valour conſiſteth not in hazarding a mans perſon without feare, but to put on a noble reſolution in a iuſt cauſe; neither could this gentleman beare himſelfe ſo innocuouſly in his youth, but that he hath beene inforc't to make proofe of his valor in the field, in which he ſtill came off with honour and advantage, but never boaſting when he had the better, but ſtill ſparing, when he might have ſpoiled, holding this maxime, that to conquer is naturall, but to pitty heavenly; and it is the property of true courage to out-face danger, conquer by cuſtome,

and

and end with honour: it contemneth all perills, deſpiſeth calamities, and conquers death: *Quemcunque magnanimum videris, miſerum neges*, *None that is magnanimous can be miſerable.*

Bias holding warre with *Iphicrates* King of *Athens*; and by the diſaſter of Warre being round invironed by his enemies, and his ſouldiers thronging about him, and asking very timorouſly what hee would adviſe them in that extremity to doe, with a bold and undaunted courage anſwered them againe, *Leave me, and ſeeke your owne ſafeties if you be ſo minded, and make report to thoſe that are alive, that your Generall dyed with courage fighting, and I will tell to the dead that you eſcaped from death baſely and cowardly flying.* But from his *courage*, I come to his *courteſie.*

It is a true ſaying, as a Tree is knowne by its Fruit, the Gold by the Touch, and a Bell by the Sound, ſo is a mans Birth by his bounty; his honour by his humility, and his calling by his courteſie, which

not

not onely draweth unto us the love of ſtrangers, but the liking of our owne Country-men: Mildneſſe and Courteſie are the Characters of an happy ſoule, which never ſuffereth Innocence to be oppreſſed. Proud lookes looſe hearts, but kind words gaine affections: That which is cal'd common courteſie, is held to be no courteſie; for hee that is alike kind to all, can be loving to none; for that which is general, cannot be drawne within the limit of a particular: But the rigour of Diſcipline managing and directing this vertue, and it, againe, being governed by order and diſcretion, the one will illuſtrate and commend the other; ſo that neither rigour ſhall ſeeme rough, nor courteſie contemptible; for it ſtandeth in the ſtead of a moderate temperance, decking and adorning a man with mildneſſe and generoſity: for as it is the true note of Nobility, ſo it is the certaine marke of a Gentleman, to be courteous to ſtrangers, patient in injuries, and conſtant in the

performance of all iuſt promiſes; and for theſe he was knowne to be remarkable.

To theſe, give me leave to adde ſomething of his liberality and bounty, whoſe beſt honour is in relieving the poore, and greateſt Happineſſe in living in the thoughts of good men: and he well conſidered with himſelfe, that the charity of a liberall man more benefitteth the giver than the receiver. For bounty in giving fraile and mortall things here upon earth, receiveth immortall meede and reward in Heaven. *Hee that is able to give, and giveth not,* (ſaith the Emperour *Aurelius*) *is no better than an enemy; and he that promiſeth a preſent benefit, and delayeth the performance thereof, is a ſuſpicious friend.* It is an old ſaying, *There is no greater folly, than to conferre a courteſie upon an old man, or a childe, the one being likely to dye before he can requite it, the other being ſo young, that he is not able to remember it*: But his bounty was knowne to be free, willing, and without reſpect of Age, Sexe, or perſons. But ſuch is the corruptneſſe and abuſe

abuſe of theſe times, that the memory of a benefit doth ſoone vaniſh away, but the remembrance of an iniury will ſticke in the heart for ever. But this is a Law that ought to be obſerved betwixt the giver and the receiver, that the one ſhould inſtantly forget the gift hee hath beſtowed, and the other ſhould alwayes have it in remembrance: It alſo becommeth him much better to hold his peace that giveth a reward, that it becommeth him to be ſilent, that receiveth a benefit. But his liberality (as *Cicero* ingeniouſly confeſſeth) conſiſted in giving with iudgement.

This was the manner of his behaviour and carriage of life for the ſpace of Forty yeeres, (I meane till hee arrived at that age) being reſpected by the rich, prayed for by the poore, and indeed, generally belov'd; having a Daughter beauteous and vertuous, furniſh't with all the accompliſhment that either *Nature* could give, or *Education* and *Inſtruction* adorne and re-ctifie, who was eſpouſed to a *Knight of

*Sir *Chriſtopher Hilliard* in Yorkeſhire.

good deſcent, and a noble Family, to the Fathers great ioy and comfort: but as all mundane happineſſe is fading, and all earthly delights tranſitory, to day waxing, to morrow withering; now flouriſhing, and anon flagging: ſo it fared with this worthy Gentleman, who late invironed with all the felicity and contentments of this world, was almoſt in a moment abandon'd and retired from all the pleaſures and delights of the world.

The occaſion whereof, (ſome ſay) was the unkindneſſe, or (which I may rather tearme it) the unnaturalneſſe and inhumanity of a younger brother, who upon ſome diſcontent or diſpleaſure conceived againſt him, raſhly and reſolutely threatned his Death: But this innocent Gentleman meaſuring the diſpoſitions of others by himſelfe, and not imagining ſuch barbarous cruelty could be in man, of what condition ſoever, much leſſe in a Brother, hee held them as the raſh menaces

ces of unbridled youth, which by good counſel, or complying with the others deſires, might be eaſily reclaimed, reckoning them as words that would never breake into wounds, and doubtfull language that could not eaſily beget danger: and as true Innocence goeth ſtill arm'd with confidence, and he that is guiltleſſe, ſtill dreadleſſe; ſo hee neither feared his courage, nor ſhunned his company, till at the length the two Brothers meeting face to face, the younger drew a Piſtoll charged with a double Bullet from his ſide, and preſented upon the elder, which onely gave fire, but by the miraculous providence of GOD no further report: at which the elder ſeizing upon the younger, diſarmed him of his tormentary Engine, and without any further violence offered, ſo left him: which bearing to his chamber, and deſirous to finde whether it were onely a falſe fire, meerely to fright him; or a charge, ſpeedily to diſpatch him; when

he found the Bullets, and apprehended the danger hee had eſcap't, hee fell into many deepe conſiderations: For wiſe men will alwayes uſe circumſpections, and firſt conſider what to doe, before they conclude any thing: Now the cauſes that beget this deliberation and counſell with our ſelves, are feare, care, neceſſity, and affection: Feare afflicteth, care compelleth, neceſſity bindeth, affection woundeth: his feare afflicted him, leſt hazarding himſelfe to the like danger, he might be the occaſion of ſhortning his owne innocent life, and haſtening his brothers ſhamefull and infamous death: his care compell'd him by his future cautelous carriage to prevent both: neceſſity bound him in meere fraternall piety, to prevent all future occaſions that might preiudiſe either of them in ſo high and horrid a nature: and laſtly, his affection ſo farre and ſo deepely wounded him, that ſince, where he expected the love of a Brother, hee had found the malice of an enemy,

ſince

ſince hee could not enioy his face with ſafety, he would ever after deny the ſight of his owne face to all men whatſoever.

And upon the former conſiderations he grounded this irrevocable reſolution, which he kept to his dying day; which that he might the better obſerve, he took a very faire Houſe in the lower end of *Grub-ſtreete*, neare unto *Cripple-gate*, and having contracted a numerous retinue into a private and ſmall family, having the houſe before prepared for his purpoſe, hee entred the doore, chuſing to himſelfe out of all the roomes three private chambers, beſt ſuiting with his intended ſolitude: The firſt for his Diet, the ſecond for his Lodging, and the third for his Study, one within another: and the while his Dyet was ſet on the Table by one of his ſervants an old Mayd, hee retyred into his lodging-chamber, and while his Bed was making, into his Study, ſtill doing ſo, till all was cleare: and there he ſet up his reſt, and in Forty foure yeeres never,

never, upon any occaſion, how great ſoever, iſſued out of thoſe chambers, till he was borne thence upon mens ſhoulders; neither in all that time did Sonne in law, Daughter, or Grand-child, Brother, Siſter, or Kinſman, ſtranger, Tenant, or ſervant, young, or old, rich, or poore, of what degree or condition ſoever, looke upon his face, ſaving the ancient Maid, whoſe name was *Elizabeth*, who made his fire, prepared his bed, provided his dyet, and dreſt his Chamber; which was very ſeldome, or upon an extraordinary neceſſity that he ſaw her; which Maid-ſervant dyed not above ſixe dayes before him.

As touching his Abſtinence in all the time of his retirement, hee never taſted Fleſh, nor Fiſh; hee never dranke either Wine, or ſtrong water; his chiefe food was Oat-meale boyled with water, which ſome call Gruell; and in Summer, now and then a Sallet of ſome choiſe coole hearbs. For dainties, or when hee would feaſt himſelfe upon an high day,

he

he would eate the yelke of an hens egge, but no part of the white; and what bread he did eat, he cut out of the middle part of the loafe, but of the cruſt he never taſted; and his continuall drinke was foure ſhillings beere, and no other; and now and then, when his ſtomacke ſerved him, he did eate ſome kinde of ſuckets; and now and then dranke redde Cowes milke, which his maid *Elizabeth* fetcht for him out of the fields hot from the Cow: and yet he kept a bountifull table for his ſervants, with entertainment ſufficient for any ſtranger or tenant, that had any occaſion of buſineſſe at his houſe.

In *Chriſtmas* holy-dayes, at *Eaſter*, and upon all ſolemne feſtivall dayes, he had great cheare provided, with all diſhes ſeaſonable with the times, ſerved into his owne Chamber with ſtore of wine, which his maid brought in; when he himſelfe (after thanks given unto God for his good benefits) would

pinne a cleane Napkin before him, and putting on a paire of white holland ſleeves, which reached to his elbowes, call for his knife, and cutting diſh after diſh up in order, ſend one to one poore neighbour, the next to another, whether it were Brawne, Beefe, Capon, Gooſe,&c. till hee had left the table quite empty: Then would he give thanks againe, lay by his linnen, put up his knife againe, and cauſe the cloath to be taken away; and this would he doe Dinner and Supper upon theſe dayes without taſting one morſell of any thing whatſoever; and this cuſtome he kept to his dying day, an abſtinence farre tranſcending all the Carthuſian Monkes, or Mendicant Fryars, that I ever yet could read of.

Now as touching the ſolitude of his life, to ſpend ſo many Summers and Winters in one ſmall or narrow roome, dividing himſelfe not onely from the

ſocie-

ſociety of men, but debarring himſelfe from the benefit of the freſh and comfortable aire; not to walke or to confer with any man, which might either ſhorten the tediouſneſſe of the night, or mitigate the prolixneſſe of the day: what retirement could be more? or what reſtriction greater? in my opinion it far ſurpaſſeth all the Veſtals and Votaries, all the Ancreſſes and Authors that have beene memorized in any Hyſtory. Now if any ſhall aske me how he paſt his houres, and ſpent his time? no doubt, as he kept a kinde of perpetuall faſt, ſo hee devoted himſelfe unto continuall prayer, ſaving thoſe ſeaſons which hee dedicated to his ſtudy; for you muſt know, that hee was both a Scholler and a Linguiſt; neither was there any Author worth the reading, either brought over from beyond the ſeas, or publiſht here in the kingdome, which he refuſed to buy, at what deare rate ſoever; and theſe were his companions in

the day, and his Councellors in the night; inſomuch, that the ſaying may bee verified of him, *Nunquam minus ſolus, quam cum ſolus*: He was never better accompanied, or leſſe alone, then when alone.

I need not ſpeak much of his continence, ſince that doth neceſſarily include it ſelfe in the former. Abſtinence is a faſt from meates and vice, but continence is a continuance in all the foure cardinall vertues: what ſhould I ſay? his continence he expreſt in the time he lived in the world, and his abſtinence in the greater part of his age, after he had ſeparated himſelfe from the world: every man is known by his actions; neither is any man to bee accounted a good man for his age, but for his charitable deedes; it is moſt true indeed, that ſuch an one as we call good, is better than the good he doth, and a wicked man is worſe than the evill that he is able to doe. But in this gentleman, the thing moſt worthy our obſervation is,

that

that he, who was borne to ſo faire fortunes, and might have enioyed proſperity, for his ſoules ſake, and to enioy the pleaſures of a future world, ſhould ſtudy adverſity; to have much, and enioy little; to be the Lord of all, and a ſervant to all; to provide for others to eate, whilſt hee prepared himſelfe to faſt; and out of his great plenty to ſupply others, whilſt himſelfe wanted: and ſo much for his great continence; but all this while I am come to no particulars of his charity.

Charity (ſaith Saint *Chryſoſtome*) is the ſcope of all Gods commandements: it ranſometh from ſinne, and delivereth from death: for as the body without the ſoule can enioy no life, ſo all other vertues without charity, are meerely cold and fruitleſſe: ſhe in adverſity is patient, in proſperity temperate, in paſsions ſtrong, in good workes active, in temperance ſecure, in hoſpitality bountifull, amongſt her true children ioyfull, amongſt her falſe friends

patient; and the onely meaſure to love God, is to love him without meaſure: moreover, it maketh a man abſolute and perfect in all other vertues, for there is no vertue perfect without love, nor any love that can be truely ſincere without charity: a poore man being in charity is rich, but a rich man without charity is poore: Charity and Pride both feed the poore, but after divers ſorts; the one to the praiſe and glory of God, the other to purchaſe praiſe and glory with men; the firſt concerneth him, the latter not.

He was no Phariſee, to ſeeke the praiſe and vaine oſtent amongſt men; neither did he blow a trumpet before him when he gave his almes; neither when any impudently clamord at his gate, were they therefore immediately releeved; but hee out of his private chamber, which had a proſpect into the ſtreete, if he ſpyed any ſicke, weake, or lame, would preſently ſend after them, to comfort,

comfort, cheriſh, and ſtrengthen them, and not a trifle to ſerve them for the preſent, but ſo much as would releeve them many dayes after. Hee would moreover inquire, what neighbours were induſtrious in their callings, and who had great charge of children, and withall, if their labour and induſtry could not ſufficiently ſupply their families; to ſuch he would liberally ſend, and releeve them according to their neceſſities; and this was charity as it ought to bee; for ſo our beſt Divines have defined it.

I cannot reckon up the leaſt of infinites in this nature done by him, and therefore I leave them to the favourable conſideration of the charitable and underſtanding Reader, thus concluding, He may not improperly be cal'd a *Phœnix*: for as in his life he might be tearmed a Bird of Paradiſe, ſo in his death he might be compared to that *Arabian Monady*, who having lived foureſcore and foure

foure yeares, halfe in the world, and halfe from the world, built his owne funerall neſt or pile, compoſed of the *Teberinth* and *Cinnomon*, inter-woven with *Onix* and *Galbanum*, with the ſweete and odoriferous ſmells of *Myrrh*, *Aloes*, and *Caſſia*; and ſo made his death-bed an Altar, and his godly zeale kindling thoſe ſweete ſpices, ſent up his ſoule in an acceptable Incenſe, to that bleſſed and ſacred Throne, where a contrite heart, and humble ſpirit were never deſpiſed.

To the ſacred Memory of that moſt abſtenious Gentleman, Mr. *Henry Welby.*

OF any man at once alive, and dead,
Should any make report, (as ſeene or read)
He'd hardly find beleefe: yet they that knew
This ſhadows ſubſtance, ſay this may be true,
And in his perſon prove it; for his breath
Was ballanc'd equally, 'twixt Life and Death:
To Heaven he liv'd, but to this treacherous world,
(Her toyes and all her honyed-poyſon hurl'd
Farre from his boſome) he was dead; his Face
Not ſeene by any, in the lingring pace
Of foure and forty Winters: but his hand
And heart were often, in his ſtrict command
Of Almes, and bounteous Largeſſe; his Eſtate
Not ſeene ſo at his Table, as his Gate.
Forty foure Winters one poore petty roome,
To him, was all the World, to him a Tombe.

Tho. Brewer.

In Commendation of that vertuous Gentleman Mr. *Henry Welby.*

VVEll be *the bleſſed* Subject *of theſe lines,*
Well be *the Star that now in glory ſhines,*
Well be *thou,* well be *all that live to dye,*
And dye in grace to live immortally.
Thou that did'ſt from the world thy ſelfe exclude,
And (*by abſtaining* fleſh) *the fleſh ſubdu'd;*
And with the Sword, (*Gods Word*) *warr'd with the* (*devil,*
Still ſtriving to ſhunne all occaſions evill:
For knowing mans beſt workes to be impure,
From ſight of man thou did'ſt thy ſelfe immure:
Where reading good things, ſin was mortifi'd,
Hope *was confirm'd, and* Faith *was fortifi'd.*
Thy Charity *did worke,* (*not one day idle*)
True Prayer *and* Faſting *did thy frailty bridle,*
And (*like* Cornelius) *up to* Heaven *aſcended*
Thy Almes and Oriſons, and there attended,
Vntill thy ſoule ſhooke off earth tranſitory,
To be enſhrin'd, and crown'd with endleſſe glory.

J. T.

Upon

Upon the Life of that moſt worthy Gentleman, Maſter *Henry Welby*.

OLd *Henry Welby*, well be thou for ever,
Thy Purgatory's paſt, thy Heav'n ends never.
Of Eighty foure yeeres life, full forty foure
Man ſaw thee not, nor e're ſhall ſee thee more.
'Twas *Piety* and *Penitence* caus'd thee
So long a priſoner (to thy ſelfe) to be:
Thy bounteous houſe within, expreſt thy mind,
Thy Charity without, the poore did find.
From Wine thou wa'ſt a duteous *Rechabite*,
And fleſh ſo long time ſhunn'd thy appetite:
Small Beere, a Cawdle, Milke, or water-gruell
Strengthned by grace, maintain'd thy dayly duell
Againſt the witching World, the Fleſh, and Fiend,
Which made thee live and dye well; there's an end.

JOHN TAYLOR.

AN EPITAPH,

Or rather,

A Funerall Elegie

upon the Right VVorſhipfull Mr. *Henry Welby*, Eſquire, who dyed at his Houſe in *Grub-ſtreete*, and lyeth buried in the Church of Saint *Giles*, neare *Cripple-gate*.

VVHo on the ſetting Sun ſhal caſt their eyes,
May eaſily gueſs next morning how he'l riſe.
Thoſe that our parting from this old world view,
May preſuppoſe what welcome in the new
Is to be had; but beſt, when Qualis vita
Is ſweetly Echo'd to by Finis ita.

If

An Epitaph.

If this be true, as no man needs to doubt,
Search this mans life, nay, all the world through.
To paralell in both, 'tmay be deny'd
Many more ſtrictly liv'd, more Saint-like dy'd:
And therefore we may fairely hope, that he
Is now where we may wiſh our ſelves to be.
This man through many ſtormes & tempeſts hurld,
Though he was in, yet was not of the world;
When forty foure yeeres ſince he did divide
Himſelfe from men, even then to men he dy'd:
And at that time, his precious ſoule to ſave,
His Chamber made his Chappell, Bed his Grave.
What did he now then? ſince none twice can dye,
He chang'd his Bed, remote from noiſe to lye,
Where undiſturb'd, he better reſt might take,
Untill the Angels Trumpet him awake.
This, of ſuch note, ſo late, ſhall we let paſſe
Sleightly? No; rather make his Duſt our Glaſſe,
Him our Memento, *and his Life (no leſſe)*
A Mirrour, by the which our lives to dreſſe.
And though we ſtrive not to be like auſtere,
(For that indeed ſcarce humane ſtrength can beare)
Let's in ſome ſort our love to vertue ſhew,
And crawle like Children, ere they well can goe.

An Epitaph.

If he hath beene ſo abſtinent? at leaſt
Let us forbeare to ſurfeit when we feaſt.
He dranke no Wine at all, let us not uſe
Immoderate Cups, our ſenſes to abuſe.
His cloaths were onely to defend from cold,
Shall our pyde garments then be dawb'd with gold?
Many his Manours were, and great his rent,
Yet he with one ſmall chamber was content.
Then let not ſuch, already well poſſeſt
By powers hye hand, their lands from others wreſt.
His Temperance all vaine obiects did deſpiſe,
Let us then make ſome covenant with our eyes:
If he from his beſt ſtrength to his laſt houres
Pull'd downe his body, let's not pamper ours.
Rare Preſidents ought to be followed moſt:
Than this, a rarer there's no Age can boaſt.

THO. HEYVVOOD.

FINIS.